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tically applied than in Euripides, who must have been spoiled by Sokrates. It would not be an injustice to the passage under consideration to convey into *ἵππομανῇ* a meaning in accordance with Mr. Fay's *ἵππη*, and suiting the ethos of the speaker and the genius of the poet. *ἵππομανῇ λειμῶνα* then I would translate 'the meadow with its mad rills,' or (referring to Jebb ad loc.) comparing Fr. 591 *καρπομανής*, 'abounding in water.' *λειμῶνα* incidentally suggests the etymology.

Theok. Id. 2, 48 (quoted by Jebb, Soph. Aj., Appendix) has

Ἴππομανὲς φυτὸν ἐστὶ παρ' Ἀρκάσι, τῷ δ' ἔπι πᾶσαι
καὶ πῶλοι μαίνονται ἀν' ὄρεα καὶ θοαὶ ἵπποι.

For *Ἴππομανὲς* cf. Sk. *agvatthā* of the fig-tree as indicative of its succulence, and with Theok. cf. the derivation thereof, "*ttha* = *stha*, under which horses stand."

It is significant that in Aj. 601 *ΛΕΙΜΩΝΙΑΙΤΤΟΙΑΙ* has not yet been satisfactorily reconstructed.

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AN AESOPIC FABLE IN OLD FRENCH PROSE.

Although Aesop's Fables were great favorites in France during the Middle Ages, it is very rarely that they are met with in the manuscripts in any other than a metrical form. The following prose text is an isolated instance found in Paris, Bibliothèque Nationale, fonds français 435, fo. 46 vo, col. 1, to fo. 46 vo, col. 2.

It is a well-known fact that fable collections in France during the earlier centuries went by the name of *ysopet*, a diminutive of Aesop's very name, but the present instance appears to be a more sporadic use of this term to denote the supposed author himself.

As the text here given has never before appeared in print, and as it possesses the two points of special interest noted above, its publication may perhaps not prove unwelcome as an addition to our knowledge of popular literature in Europe before the Renaissance.

Exemple au propos de flacter.

Ysopet raconte en ses fables morales de deux hommes dont l'un estoit veritable et l'autre flacteur. Ilz alerent vne foiz en la regnon des cinges et les trouuerent assemblez en vng lieu. Le

maistre des cinges qui seoit en son trosne audessus des autres appella le flacteur et luy demanda : " Qui suis je," dist il, " et qui sont ceulx qui me seruent ? " " Tu es," dist celluy, " vng empeur, et ceulx cy sont tes princes, tes ducs et tes barons." Icelluy fist le maistre singe grant honneur et luy feist moult de biens. Quant celluy qui ne sauoit flater ne mentir vit ainsi honorer son compaignon pour mentir, il dist en luy mesmes : " Ce mon compaignon pour flacter et mentir a este ainsi honore. O ! comme le seray je haultement pour dire verite." Le maistre singe l'appella et luy demanda qu'il luy sembloit de luy et de ses gens. " Tu es," dist il, " vng cinge, et tous ceulx d'entour toy sont cinges." Lors tout incontinent le cinge et ses subgetz luy rovirent sus et fut tout desclue, esgratigne et malmene.

Par lequel exemple nous est donc a entendre que la verite n'est pas tousiours bonne a dire ; car les prelatz et les princes ne veulent ouyr dire que li coses qui leur plaisent. Bien sont singes ceulx qui font ou seussient faire les cingeries en leurs maisons, et qui croient plus tost vng flacteur que vng homme veritable.